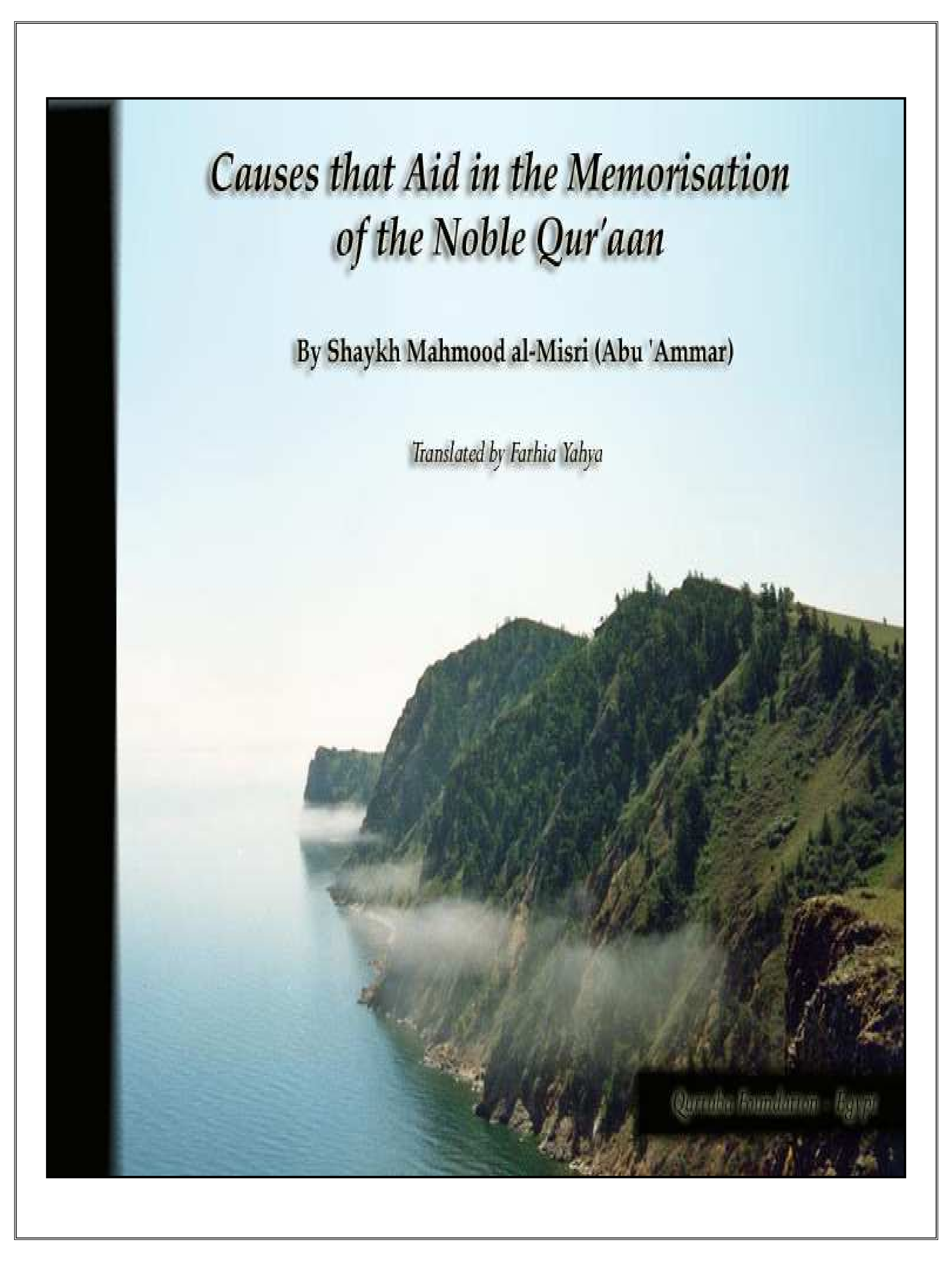
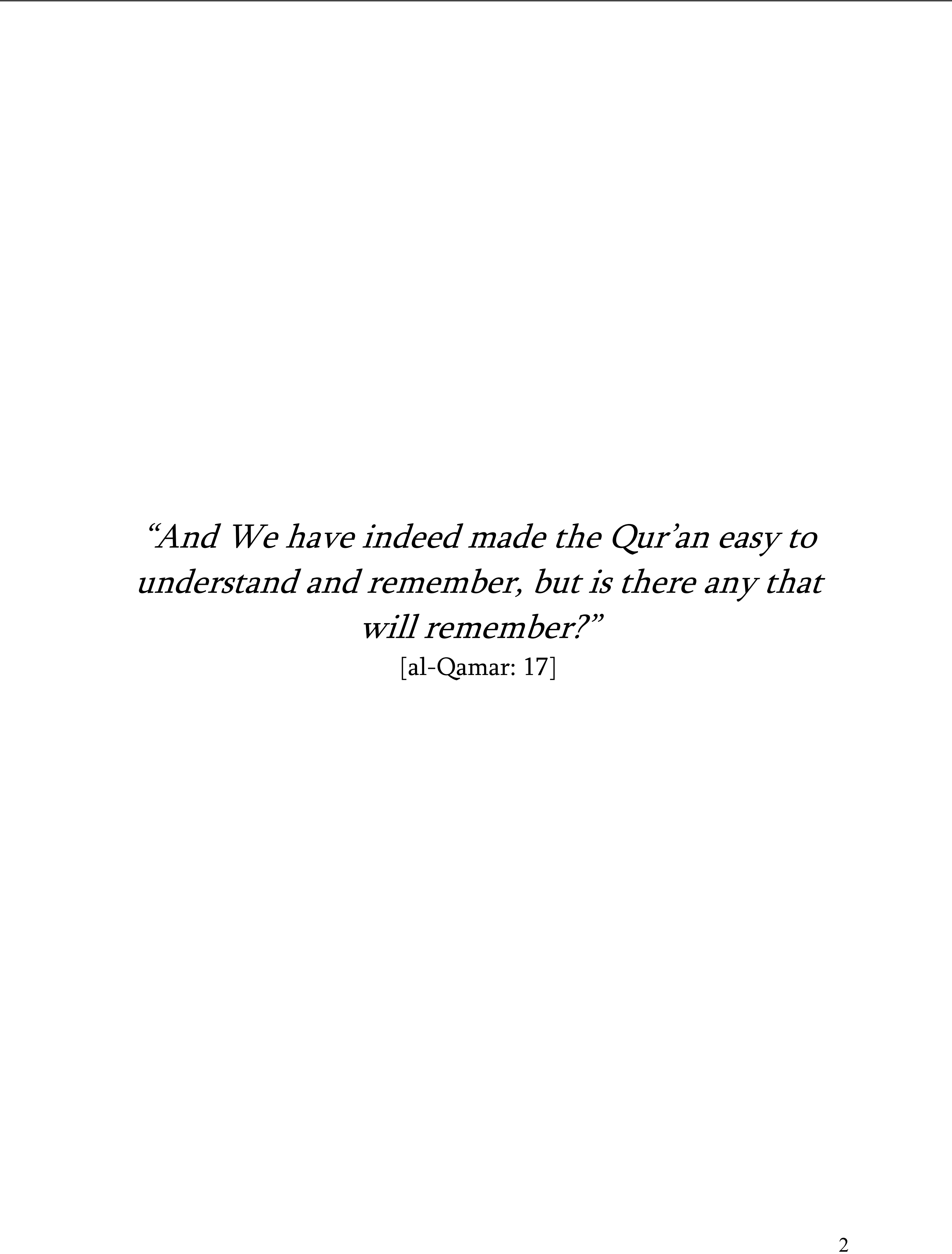

Causes that Aid in the Memorisation
of the Noble Qur'aan
By Shaykh Mahmood al-Misri (Abu 'Ammar)
Translated by Fathia Yahya



"And We have indeed made the Qur'an easy to understand and remember, but is there any that will remember?"

[al-Qamar: 17]

Contents : -

Translator's Foreword

Indeed, all Praises is due to Allah, we praise Him, seek His Help and Forgiveness and we seek refuge in Allah from the evil of our own souls and the evil consequences of our actions. Whomsoever Allah guides, no-one can lead him astray and whomsoever He leaves astray, no-one can guide him. I bear witness that there is none worthy of worship except Allah, the Most High and I bear witness that Muhammad is His slave and final Messenger – sallallaahu `alayhi wa sallam.

"Truly, Allaah raises a people by this Book and debases others by it." [Sahih Muslim]
– The Messenger of Allah (sallallaahu `alayhi wa sallam).

Whoever wishes for honour and glory in this life and in the Hereafter, then upon such a person is to make a resolute return to the Book of Allah, `azza wa jall. Whoever desires to ascend the ranks of 'ilm (knowledge) and attain wisdom and intellect, then he or she must have recourse to the Qur'aan as a primary starting-point. This Book was not revealed only to be recited and decorated, but it was revealed to be learnt, taught and acted upon. It was revealed to establish societies, build constitutions, reform the minds of Mankind and take them out of the darkness of oppression and ignorance which has long engulfed them. This Qur'an is the strong rope of Allah Ta'aala, which links the earth to the heavens and saves souls from eternal doom. Whoever takes it as a leader, it leads him to Paradise as wide as the heavens and the earth, to a seat of Truth near the King of kings. But whoever casts it behind him and neglects its right, then it only casts such a person into Hellfire, the mother of all destruction, despair, humiliation and evil.

As an Ummah, it really is upon us – individually and altogether – to make a collective return to the Wahy (revelation) just as the Companions did in their lifetime (radhiallahu `anhum). It is only then that success, victory, prosperity and all goodness will reach us and lay itself at our feet as it did with the first generation. It is a Sunnah of Allah, `azza wa jall, that this entire universe will subject itself for the one whom Allah is pleased with and wishes to honour – and this is the honour for the one who honours the Book of Allah.

It was a realisation of this need for us to return to Qur'aan that led me to translate this small book. As a young student in Cairo memorising Qur'an, this was the first book I purchased on the topic of hifdh al-Qur'an primarily to help and assist me with my studies but the benefit I found therein was so abundant that I felt it was my duty to make it available to the English-speaking audience that perhaps they may also find what I found and lead them to the great journey of memorising and studying the Qur'aan deeply.

I ask Allah to make this small effort of translating this book beneficial for all and make it a cause for many to embark on the noble path of memorising and learning the Qur'aan.

Farhia Yahya
Ramadhan 1429

Introduction -

Innal hamdalillaah wa-salaatu wa-salaamu 'alaa Rasoolillaah

Indeed, the Noble Qur'aan is the Book of Allaah which is the Seal of all the Scriptures… it is the course for a complete life that ensures prosperity and happiness for the servant in this life and in the Hereafter. It is the inimitable Word of Allaah that is not approached by falsehood neither from before it nor from behind it.

Before the advent of the Prophet (sallallaahu `alayhi wa sallam), Mankind was in the darkness of *shirk* and *kufraan* (disbelief) until the Messenger (sallallaahu `alayhi wa sallam) came with the Book of Allaah 'azza wa jall, to take this entire universe out from this darkness into the lights of *Tawheed* and *Imaan* – and for this reason, Allaah subhaanahu wa ta'aala has said about this great Book,

"…(This is) a Book which We have revealed unto you in order that you might lead mankind out of darkness into light by their Lord's Leave to the Path of the All-Mighty, the Owner of all Praise."
[Ibrahim: 1]

So this Ummah (Nation) turned around with this Book and turned away from shirk and *jahiliyyah* (ignorance) towards guidance and tawheed, away from the worship of creation to the worship of the Lord of creation and went from being an Ummah that lived along the margins of life to one that took leadership over Mankind and steered it towards the success of both worlds.

The Noble Qur'aan came to train up an Ummah, to produce a society and to build a well-functioning system… this training requires a portion of time and it needs to have an effect. It needs to act upon a Word and it needs to have a movement that expresses these actions and effects into a visible reality for the people.

Contemplate over the saying of 'Aisha (radi'Allaahu 'anhaa) when she was asked about the Prophet (sallallaahu `alayhi wa sallam), she said – as is narrated in Sahih Muslim – *"His character was the Qur'aan."*

So whoever wishes to take on the character of the Prophet (sallallaahu `alayhi wa sallam), then he needs to take hold of the Qur'aan and the Sunnah of the leader of Mankind (sallallaahu `alayhi wa sallam).

Indeed the Companions of the Prophet knew with certainty that victory does not come except when the Ummah holds firmly to the Book of its Lord and the Sunnah of its Prophet. Here we have the example of Sa'd ibn Abi Waqqaas (radi'Allaahu 'anhu) who would walk past the tents of the Mujaahideen in the battle of Qaadisiyyah. If he heard Qur'aan being recited from that tent, he would say *'From here does victory come'* and if he found the people of the tent heedless from the recitation of Qur'aan, he would say *'From here comes defeat.'*

There is no honour for this Ummah except in holding firmly to the Book of its Lord 'azza wa jall, and the day that it goes beyond the Book of Allaah and the Sunnah of the Messenger of Allaah, trying to seek honour in other than them - then will Allaah disgrace it and lower it to the lowest of nations, and this humiliation we see today is only due to what our hands have earned… but indeed Allaah pardons much.

O Youth of the *Sahwah* (Awakening), go towards to the pure spring… to the Book of Allaah `azza wa jall and embark upon its memorisation, its studies and act upon it – so that Allaah may raise your rank in this Dunya and in the Aakhira, so that He may lift the hardships from this Ummah and so that His victory may descend upon his servants, *al-Muwahhideen* (who uphold the Tawheed of Allaah).

Here I am presenting this brief *risaalah* (message) to you all that perhaps Allah may make it a reason for strengthening the high aims and aspirations of our youth in memorising the Qur'aan and acting upon it. O Allah bless us with the memorisation of Your Book and acting upon it – only seeking thereby Your Noble Face. May the peace and blessings of Allah be upon our Prophet, his family and companions.

Mahmood al-Misri (Abu `Ammaar)

◊ **Benefits of Memorising the Qur'aan**

Indeed, reciting the Qur'aan and memorising it has benefits that cannot be counted so let us look around at these points of benefit so they can lead us and our children onto Hifdh al-Qur'aan (memorisation of Qur'aan).

◊ **People of Qur'aan are a people of Exalted Rank**

The Noble Qur'aan is the Word of Allaah which is not approached by falsehood neither from before it nor from behind it, and whoever is blessed by Allaah to recite it all or memorise it all, then that is the highest objective and the lofty rank that necks only stretch forth to attain.

Allaah lightens up the heart of the recitor with the *noor* (light) of Imaan and He protects him from the darkness of the Day of Judgement. He distances him away from unbearable difficulties, guides him to the straight path, expands his chest with it and He makes the angels supplicate for the bearer of Qur'aan with mercy and forgiveness. It is by the Qur'aan that hearts and homes are built, and they are sustained and enveloped by goodness and blessings. The *shayaateen* leave it and stay away from it, and Allaah elevates the capabilities of the *Qaari'* (recitor/memoriser of Qur'aan) in this world and in the Hereafter.

◊ **The People of Qur'aan hope for a trade that will never perish**

The people of Qur'aan who live with it by their hearts and souls, without desiring to attain by it the vanities of this temporary life – they hope for a trade and a gain that that will never perish. Rather Allaah has bore witness to their righteousness. He (subhaanahu wa ta'aala) has said,

"Verily, those ***who recite the Book of Allah****, perform prayers, and spend (in charity) out of what We have provided for them, secretly and openly, hope for a (sure) trade-gain that will never perish. That He may pay them their wages in full, and increase them, out of His Grace. Verily! He is OftForgiving, Most Ready to appreciate."*
[al-Faatir: 29-30]

Qataadah (radhi'Allaahu 'anhu) used to say whenever he read this verse: *"This is the verse of the Qurraa' (recitors)."*[1] – and that is because of what it confirms for them from great recompense and multiplied reward, and they do not take pleasure in just abundant reward, but rather Allaah increases them in honour and virtue. Al-Qurtubi said: *"This increase is intercession in the Hereafter."*[2]

1 Tafseer Ibn Kathir (3/562)
2 Tafseer al-Qurtubi (14/345)

◊ **We cannot do without the Book of Allaah 'azza wa jall**

Ibn 'Abdil-Barr said, *"The Qur'aan is the foundation of knowledge, so whoever memorised it before his coming of age (i.e. puberty), then he went along to study whatever would aid his understanding of it from language, then that would be a great help for him in attaining his objective from it (i.e. knowledge)."*[3]

Indeed no muslim can ever do without the Book of Allaah. For the *faqeeh* (scholar) uses its verses to derive evidences, the one who teaches people 'Aqeedah (creed) requires every verse in the Book and the one who teaches them the *Sunnan* (ways) of Allaah in past nations also has a need towards the Book of Allaah.

So in a nutshell, the Qur'aan is the course and path for a complete life and no Muslim can ever do without it, regardless of his condition or state.

◊ **Memorisation of the Qur'aan guides you to the Straight Path**

We know for sure that if a youth keeps himself busy in the memorisation of the Qur'aan from a young age, then that will keep him busy from falling into sin and disobedience. From there, he will be going from memorisation to revision and from studying the *tafseer* (interpretation) of those verses to striving upon learning the *Asbaab an-Nuzool* (causes for revelation). Like that he'll find himself moving from knowledge to knowledge until at the end of the matter, he becomes a scholar from the righteous scholars of this Ummah

◊ **Memorising Qur'aan means taking advantage of the moments of life**

Indeed, the Prophet (sallallaahu 'alayhi wa sallam) ordered us to advantage of every moment of our lives and use it in the obedience of Allaah. He (sallallaahu `alayhi wa sallam) said,

"Take benefit of five before five:
your youth before your old age,
your health before your sickness,
your wealth before your poverty,
your free-time before your preoccupation,
and your life before your death."[4]

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3 Sahih Jami' Bayan al-'ilm wa fadhlihi (454)
4 Reported by al-Hakim and al-Bayhaqi – Sahih Jami' (1077)

In a time when the people of this world are busy with their Dunya and its vanities, and they make their gatherings one of amusement, heedlessness and slander – the people of Qur'aan are taking advantage of every moment and living by the Qur'aan, in heart and soul, reciting it, memorising it, pondering over it and acting upon it.

Beloved brothers and sisters, indeed the *nafs* (soul) commands evil and if you do not busy it in obedience, it will busy you in disobedience. Time is like a sword, if you do not cut it, it will cut you – so take advantage of life… memorise the Book of Allaah and act upon it.

◊ **The Qur'aan is a cure for the hardening of the heart**

Many people complain about the hardness of their hearts and they ask for the cure to it, so we say to them: Indeed, the greatest way to cure the hardness of the heart is to draw closer to the Book of Allaah 'azza wa jall.

"Allah has sent down the best statement, a Book, its parts resembling each other in goodness and truth, oft-repeated.
The skins of those who fear their Lord shiver from it.
Then their skin and their heart soften to the remembrance of Allah.
That is the guidance of Allah.
He Guides therewith whom He pleases and whomever Allah sends astray, for him there is no guide."
[Az-Zumar: 23]

◊ **The Qur'aan increases your Imaan**

Whoever wishes for an increase in Imaan day after day, then upon him is (recourse) to the Book of Allaah, for He (subhaanahu wa ta'aala) has said,

"The believers are only those who, when Allah is mentioned, feel a fear in their hearts and when His Verses are recited unto them, they increase their Faith; and they put their trust in their Lord (Alone)"
[Al-Anfaal: 2]

He also said,

"And whenever there comes down a Surah (chapter from the Quran), some of them (hypocrites) say: "Which of you has had his Faith increased by it?" As for those who believe, it has increased their Faith, and they rejoice."
[At-Tawbah: 124]

For whenever you read in the Qur'aan how Allaah gave victory to His slaves, the Prophets and Messengers (`alayhumusalaam) and brought defeat to the disbelievers, you'll increase in Imaan. When you read about the Promise of Allaah to His believing servants, the promise of Paradise and pleasure… and His stern warnings of anger and hellfire to the disbelievers, you'll increase in Imaan.

Narrated from Jundub (radhi'Allaahu `anhu) that he said, *"We were young youth with the Messenger of Allaah (sallallaahu `alayhi wa sallam), so we learnt Imaan before we learnt Qur'aan, then we learnt Qur'aan and it increased our Imaan."* [5]

◊ **Indeed in the Messenger of Allaah you have a great example**

Allaah Ta'aala said,

"Indeed in the Messenger of Allah you have a good example to follow for him who hopes in (the Meeting with) Allah and the Last Day and remembers Allah much." [Al-Ahzaab: 21]

The Prophet (sallallaahu `alayhi wa sallam) used to memorise the Qur'aan and he used to be continuous in its recitation. Jibreel (`alayhisalaam) used to review it with him once every year and in the year that he (sallallaahu `alayhi wa sallam) was taken (i.e. passed away), he came to him twice. So whoever memorised the Qur'aan, then he has indeed taken the beloved as an example.

◊ **Memorisation of Qur'aan is from the special characteristics of this Ummah**

Hifdh al-Qur'aan is from the special characteristics of the Ummah of Muhammad (sallallaahu `alayhi wa sallam). Ibn al-Jazari (rahimahullaah) said: *"The transmission of Qur'aan by relying upon memorisation (off by heart) and not upon script in the mus-haf and in books, is from the most noble of characteristics given to this Ummah by Allaah Ta'aala."*

He also said, *"Allaah ta'aala has informed us that the Qur'aan does not need to be confined - in preserving it - to a page that can be washed with water. Instead it is read in all states as has been narrated in the description of this Ummah "Their scriptures are in their hearts" - and this is different to the people of the Book who do not memorise it except in (referring to) the Books, they do not read it except by looking at it and it is never off by heart.*

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5 Nuzhat al-Fudhalaa' (1/383)

◊ Our Pious Predecessors and Memorisation of Qur'aan

Imam al-Nawawi said, "The pious predecessors would never teach *hadeeth* and *fiqh* (jurisprudence) except to someone who had memorised the Qur'aan" [6]

Ibn 'Abd al-Barr also said, "Seeking knowledge is in consecutive levels and ranks, it does not befit that they should be bypassed. Whoever bypasses them at once, then he has bypassed the path of the pious predecessors –may Allah have mercy on them. Whoever bypasses them intentionally will go astray and whoever bypasses them with sincere effort with fall into error. The first of knowledge is memorising the Book of Allah `azza wa jall and understanding it…" [7]

Abul-Fadhl al-Razi said: "It was upon the memorisation and teaching (of Qur'aan) that the hearts of the first ones (of this nation) and those after them lay." [8]

So whoever wishes to take the pious predecessors as an example, then upon him is to memorise the Qur'aan.

◊ Memorisation of Qur'aan is easy and easily-accomplished

Allaah ta'aala said,

"And We have indeed made the Quran easy to understand and remember, but is there any that will remember?" [al-Qamar: 17]

Al-Qurtubi said, *"This means 'We have made it easy for Hifdh and we will aid whoever wishes to memorise it so is there anyone who seeks to memorise it that We may help him?"*[9]

Indeed, from the miracles of the Noble Qur'aan is the ease of memorisation upon all tongues such that the non-Arab and others besides them are able to memorise it. Hifdh al-Qur'aan is the basis of learning (and pursuing studies). Allaah, the Exalted and Most High described this Qur'aan saying,

"Nay, but they, the clear Ayat are preserved in the breasts of those who have been given knowledge" [al-'Ankabut: 49]

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6 al-Majmoo' (1/38)
7 Jami' Bayan al-'ilm wa fadhlihi (2/166)
8 Fadha'il al-Qur'aan pg. 33
9 al-Jami' li-ahkam al-Qur'aan (17/134)

And Allaah ta'aala has said in a hadeeth Qudsi, which is narrated by Sahih Muslim *"I have indeed sent you (O Prophet) to test you and test others by you, and I have revealed onto you a Book that cannot be washed by water, so that you may recite it while in the state of wakefulness or sleep."* An-Nawawi said, *"This means that it's preserved in the hearts – it's not free to depart but rather it stays in the course of history."* [10]

◊ **Huffaadh al-Qur'aan are the people of Qur'aan**

The Prophet (sallallaahu `alayhi wa sallam) said, *"Indeed, Allaah has people from amongst Mankind: the people of Qur'aan, they are the people of Allaah and His specialties…"*[11]

What companionship! Such companion that it is not paralleled by this world and all that is in it of temporary enjoyment! It is from the complete honour of Allaah `azza wa jall to the carriers of Qur'aan that He has made them from His people and His specialties. In a time where the people of art and skill have attached themselves to their art & the people of wealth to what is with them, the people of Qur'aan have triumphed with the companionship of the King of kings and dominion, Exalted be He.

◊ **None take delight in the Night prayer except the people of Qur'aan**

It is well known that the one who reads the Qur'aan – in *qiyaam al-layl* (night prayer) – from the *mus-haf* (Qur'aan) does not feel the delight of the one who reads the Qur'aan from his heart. It is for this reason we find that amongst the biggest reasons a person becomes lazy from the night prayer is that he does not have with him the Qur'aan, i.e. he has not memorised the Qur'aan.

The night prayer is the honour and glory of a believer and it is the time of mercy which descends from the Lord of the heavens and the earth, a time wherein Allaah descends to the lower heaven. The Prophet (sallallaahu `alayhi wa sallam) said, *"Whoever stands (for the night prayer) with ten verses is not written amongst the heedless, whoever stands with a hundred verses is written to be amongst the devout & sincere ones and whoever stands with a thousand verses is written amongst the muqantareen"* [`those for whom a Qintaar (a measurement of weight) of reward is written'] [12]

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10 Sahih Muslim, sharh al-Nawawi (17/204)
11 Reported by Ahmad and Nasa'i – Sahih al-Jami' (2165)
12 Reported by Abu Dawud and Ibn Hibban – Sahih al-Jami' (6439)

◊ The Qur'aan puts you in the company of the Elite

It is also well known that the gatherings of the people of Qur'aan, none is present therein except people of righteousness and piety, and hence the Qur'aan puts you in the companionship of (these) elite. Indeed, the Prophet (sallallaahu `alayhi wa sallam) said, *"A man is upon the way of his friend, so let each one of you look to whom you befriend."*[13]

He (sallallaahu `alayhi wa sallam) informed and spoke of the state of people on the Day of Judgement, he said – as is narrated in the Sahihayn – *"A man will be with whom he loves".* So if you love the people of Qur'aan and accompanied them, then you will be from amongst them and raised up with them on the Day of Judgement – inshaa'Allaah ta'aala.

◊ The Haafidh of Qur'aan… his evidence is in front of him

For the one who memorised the Qur'aan, if he were to one day stand and deliver a speech to the people, or remind them during lessons and classes of knowledge, then his evidences will be in front of him (i.e. in his heart) – he does not need to search for them… he has with him all the evidences from the Qur'aan with regards to *Sulook, Adab* (manners), Rules, the *Faraa'idh* (obligations), *targheeb* and *tarheeb* (heart-softeners), stories and lessons etc. Whenever he intends to speak on a specific subject, he'll find the evidences from the Qur'aan flow from his mouth to the hearts of the people straight away.

◊ Treasures of goodness in the memorisation of Qur'aan!

Surely Allaah intends to preserve His Book, and that is not possible (for a person to do) except by much repetition and revision and committing to memory. The Prophet (sallallaahu `alayhi wa sallam) said *"Whoever reads a letter from the Book of Allah, he will have a reward. And that reward will be multiplied by ten. I am not saying that "Alif, Laam, Meem" is a letter, rather I am saying that "Alif" is a letter, "laam" is a letter and "meem" is a letter."*[14] Imagine the number of letters read by a youth sitting in the House of Allaah (masjid) for 2 hours or more, in memorisation and recitation.

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13 Reported by Abu Dawud and al-Tirmidhi – Sahih al-Jami' (3545)
14 Reported by al-Tirmidhi and al-Hakim – Sahih al-Jami' (6469)

◊ The Qur'aan is evidence for you or against you

Surely, the Qur'aan is either proof for you or against you… as he (sallallaahu `alayhi wa sallam) said – as is in Sahih Muslim – *"The Qur'aan is evidence for you or against you."* So if a youth recites the Qur'aan, memorises it, and acts upon what is in it – and he intends nothing thereby except the Face of Allaah – then the Qur'aan will be a proof and an intercessor for him on the Day of Judgement, bi'ithnillaah.

◊ Hifdh al-Qur'aan eases recitation of Qur'aan at all times

Whoever memorises the Qur'aan is able to read it whilst he is walking, whilst he is driving his car or waiting for one of his brothers… what is evident is that he is able to attach his tongue to the (recitation of) Qur'aan at any time. As for the one who hasn't memorised the Qur'aan, then he is not able to recite except if he were to open the mus-haf in front of him, and this is a blessing whereby Allaah honours all who have memorised the Qur'aan.

◊ Hifdh al-Qur'aan is one of the causes of salvation from the Hellfire

The servant of Allaah hastens with all that he has in order to be saved from the punishment of Hellfire, and Allaah has indeed written for the one who has memorised the Qur'aan – seeking thereby the Face of Allaah – that the Fire will never touch him. The Prophet (sallallaahu `alayhi wa sallam) said, *"If the Qur'aan was to be gathered inside a vessel (heart), Allaah will never punishment it with the Hellfire."*[15]

◊ Memorisation of the Qur'aan is the dowry of the righteous women

There would be from amongst our pious predecessors one who would marry a righteous women and make her dowry memorisation of some chapters from the Qur'aan. It is reported from Sahl ibn Sa'ad (radhiallahu `anhu) that he said: *"A woman came to the Prophet (sallallaahu `alayhi wa sallam) and said, "O Messenger of Allah, I came to give myself to you in marriage." So the Messenger of Allah (sallallaahu `alayhi wa sallam) looked at her, he raised his gaze and stared at her, then he lowered his head. When the woman saw that he had not made any decision, she sat down. Then a man from among his Companions stood up and said, "O Messenger of Allah, if you don't want to marry her, then marry her to me." He (sallallaahu `alayhi wa sallam) said, "Do you have anything with you (of dowry [16])? He said, "No, by Allah, O Messenger of Allah." He said, "Go to your family and see if you can find anything."*

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15 Reported by al-Bayhaqi from 'Usmat ibn Malik – Sahih al-Jami' (5266)
16 Dowry (mahr) – bridal gift given to the wife by her husband upon marriage

So he went and then returned and said, "No, by Allah, O Messenger of Allah, I did not find anything." He said, "Look around, even if it be a metal ring." So he went, but returned and said, "No, by Allah, O Messenger of Allah not even a metal ring but this here is my - lower garment (Sahl said: he did not have an upper garment) for her is half of it. So the Messenger of Allah (sallallaahu `alayhi wa sallam) said, "What is she going to do with your lower garment? If you wear it, she won't have much of it on her and if she wears it, you won't have much of it." The man then sat for a long time and then stood up so the Messenger of Allah (sallallaahu `alayhi wa sallam) saw him go on his way, he ordered that he be called back and when he came he said, " What do you have with you of Qur'aan?" He said, "I have such and such chapter," - listing them. He said, "Can you read it off by heart?" He said, "Yes." He (sallallaahu `alayhi wa sallam) said, "Go, for I have given her to you in marriage for what is with you of Qur'aan."[17]

So if you do not find one who'll marry you for what is with you of Qur'aan, then be patient until you present it as dowry to one of the hoor al-'eiyn (maidens) in the Paradise of the Most Merciful.

◊ The one with the most Qur'aan leads the people

The carrier of Qur'aan has great worth and value in this world and in the Hereafter, for the Prophet (sallallaahu `alayhi wa sallam) has informed us that the *Salaah* (prayer), which is the support of this Deen and its 2nd pillar – none leads the people therein except the one with the most Qur'aan. It is narrated from Abu Mas'ood al-Ansaari that he said: The Messenger of Allaah (sallallaahu `alayhi wa sallam) said*, "The one with the most Qur'aan leads the people. If they are the same in that, then the one most knowledgeable of the Sunnah. If they are the same therein, then the one to have made hijrah first."*[18]

◊ There is no envy except in two

The Prophet (sallallaahu `alayhi wa sallam) informs us that the one who carries the Qur'aan deserves to be envied by the people – a praiseworthy jealousy – because he has taken up a great rank in this life and the Next.

It is reported from Ibn 'Umar (radhiallahu `anhuma) that he (the Messenger sallallaahu `alayhi wa sallam) said, *"There is to be no jealousy except in two (types of people): A man whom Allah has given the Book and he stands by night with it (in prayer) and a man whom Allah has given wealth so he spends of it by day and night."*[19]

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17 Al-Bukhari (5030) and Muslim (1425)
18 Muslim (673)
19 Al-Bukhari (5025) and Muslim (815)

It is reported by Abu Huraira (radhiallahu `anhu) that the Messenger of Allah (sallallaahu `alayhi wa sallam) said, *"There is to be no envy except in two (types of people): a man whom Allah has taught the Qur'aan so he reads it by night and by day such that his neighbours hears him and says 'O I wish I had been given what so-and-so has been given so that I may do what he does.' And a man whom Allah has given wealth so that he spends it in truth, such that a man would say 'O I wish I had been given what so-and-so has been given so I may do what he does.*' [20]

◊ **From the honour of Allaah is to honour the carrier of Qur'aan**

Truly, the honour of the carrier of Qur'aan is not due to his personal self, but rather it's because of and due to the honour of Allaah's Words which he carries in his heart. For this reason the Prophet (sallallaahu `alayhi wa sallam) said, *"Indeed, from the honour of Allaah is to honour the grey-haired (older) Muslim, the carrier of Qur'aan who is neither extreme in it nor turns away from it…"* [21]

◊ **Allaah raises a people by this Book**

Just like the carrier of Qur'aan has the most right to leading the people in their salaah, he also has the most right to leadership and government. It is narrated from Naafi' ibn 'Abd al-Haarith that he met 'Umar (radhiallaahu `anhu) in 'Isfaan and 'Umar made him a governor over Makkah. He said, "Who have you put over Ahl al-Waadi (as a governor)?" He replied, "Ibn Abzi." He said, "And who is Ibn Abzi?" He said, "A slave from amongst our slaves." He said, "And you put a slave over them as a governor?!" 'Umar replied, "Indeed he recites the Book of Allaah `azza wa jall and he is knowledgeable of the Faraa'idh (obligations), did your Prophet (sallallaahu `alayhi wa sallam) not say, *"Truly, Allaah raises a people by this Book and debases others by it."* [22]

◊ **Memorisation of the Qur'aan is better than the world and all that is in it**

If the people of this world take delight in their world and the people of status take delight in their status and the people of wealth take delight in their wealth, then the bearer of Qur'aan is more worthy of taking delight in the speech of Allah which is not moved by the Dunya and all that is in it of temporary enjoyment.

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20 Reported by al-Bukhari (5026)
21 Reported by Abu Dawud from Abu Musa – Sahih al-Jami' (2199)
22 Reported by Muslim

It is narrated from Abu Huraira (radhiallahu `anhu) that he said: The Messenger of Allah (sallallaahu `alayhi wa sallam) said, *"Would any one of you like, when he returns to his family, to find there three large, fat, pregnant she-camels? We said: Yes. Upon this he said: Three verses that one of you recites in his prayer are better for him than three large, fat, pregnant she-camels."*[23]

And it is narrated from 'Uqbah ibn 'Aamir (radhiallahu `anhu) that he said: The Messenger of Allah (sallallaahu `alayhi wa sallam) came out whilst we were in Suffa and said, *"Which of you would like to go out every morning to Buthan or al-'Aqiq and bring two large she-camels without being guilty of sin or without severing the ties of kinship? We said: Messenger of Allah, we would like to do it. Upon this he said: Does not one of you go out in the morning to the mosque and teach or recite two verses from the Book of Allah. the Majestic and Glorious? That is better for him than two she-camels, and three verses are better (than three she-camels). and four verses are better for him than four (she-camels), and to on their number in camels."*[24]

◊ **The Haafidh of Qur'aan is the best of people**

If Allaah `azza wa jall gave every servant a value and a rank, then the people of Qur'aan are the best of people in rank, for the Prophet (sallallaahu `alayhi wa sallam) said, as is narrated in Bukhari - *"The best of you is the one who learns Qur'aan and teaches it."*

◊ **Tranquility descends upon the people of Qur'aan and mercy envelopes them**

The Messenger (sallallaahu `alayhi wa sallam) said, *"No people gather together in one of the Houses of Allaah, reciting the Book of Allaah and studying it among themselves, except that Sakeenah (Tranquility) descends upon them, and Mercy envelops them, and the angels surround them, and Allaah mentions them amongst those who are with Him."*[25]

◊ **The Haafidh of Qur'aan is like a sweet-smelling fruit**

The one who recites Qur'aan, his fragrance is pure and the taste is sweet like the *Utrujjah* (citron)… and due to this he is a righteous companion to befriend and sit with, the pious and good-doers draw nearer to him to smell of his fragrance and scent.

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23 Muslim (802)
24 Muslim (803)
25 Muslim (2699)

1It is narrated from Abu Musa al-Ash'ari (radhiallahu `anhu) that the Messenger of Allah (sallallaahu `alayhi wa sallam) said, *"The example of a believer who reads the Qur'an is like that of a citron fruit (utrujjah) its taste is delicious and its scent is pleasant. And the likeness of the believer who does not read the Qur'an is like that of a date; its taste is delicious, yet it has no scent. And the likeness of a hypocrite who reads the Qur'an is like that of basil (rayhana); its scent is pleasant, yet its taste is bitter. And the likeness of a hypocrite that does not read the Qur'an is like that of a colocynth (handthala); its taste is bitter and it has no scent."*[26]

◊ **Memorisation of the Qur'an and Salvation from the trial of the Dajjal (Antichrist)**

In the hadeeth narrated by Muslim, it states that the Messenger of Allah (sallallaahu `alayhi wa sallam) said, *"Whoever memorised the first ten verses from Surah al-Kahf will be protected from the Dajjal."*

◊ **With the Qur'an is the love of Allah attained**

The Qur'an is the speech of Allah `azza wa jall, so whoever loves the speech of Allah, Allah loves him. It is narrated from `Aisha (radhiallahu `anha) that the Messenger of Allah (sallallaahu `alayhi wa sallam) appointed a man in charge of an army unit who led them in *Salah* (prayer); he always concluded his recitation with *Surat Al-Ikhlas*: *"Say: 'He is Allah, (the) One. Allah - the Self-Sufficient. He begets not, nor was He begotten. And there is none equal or comparable to Him.'"* (al-Ikhlas: 1-4). Upon their return to Al-Madinah, they mentioned this to Messenger of Allah (sallallahu `alayhi wa sallam), who said, *"Ask him why he does so?"* He was asked and he said, "This chapter contains the Attributes of Allah, the Gracious, and I love to recite it." Messenger of Allah (sallallahu `alayhi wa sallam) then told them, *"Tell him that Allah loves him".* [27]

◊ **The Qur'aan opens up the doors of goodness for you**

The Prophet (sallallahu `alayhi wa sallam) said, *"Whoever reads – "Say: O disbelievers" (Surah al-Kafiroon) – then it counts as a quarter of the Qur'an for him and whoever reads – "Say: He (Allah) is One" – it counts as a third of the Qur'an for him."*[28]

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26 Al-Bukhari – al-Fath 8 (5020) and Muslim (797), wording from Muslim
27 Muslim (813)
28 Reported by al-Tirmidhi from Anas – Sahih al-Jami' (6466)

He (sallallahu `alayhi wa sallam) said, *“Whoever reads Ayat al-Kursi* [29] *at the end of each mandatory prayer, nothing prevents him from entering Paradise except death.*” [30]

He (sallallahu `alayhi wa sallam) also said – as is in the Sahihayn [31] - *“Whoever reads the last two verses from Surat al-Baqarah every night, they suffice him.”*

“Whoever reads a hundred verses in one night (in prayer), it’s written for him as if he stood to pray the entire night.” [32]

“Whoever reads – “Say: Allah is One” (surah al-Ikhlas) – ten times, Allah will build a house for him in Paradise” [33]

“Whoever reads Surah al-Kahf on the day of Jumu’ah (Friday), a light will be shone for him between the two Fridays” [34]

“Whoever reads Surah al-Kahf on the day of Jumu’ah (Friday) a light will be shone for him which extends from him to the Ancient House (Ka’bah).”[35]

◊ **The Qur’an is a Cure – by the Permission of Allah**

Allah Ta’ala said,

“And We send down from the Qur’an that which is a cure and a mercy for the believers, but it increases the disbelievers in nothing but loss.”
[al-Israa: 82]

It is narrated from ‘Aisha (radhiallahu `anha) that the Messenger of Allah (sallallaahu `alayhi wa sallam) if he ever fell ill, he would read the *mu’awwadhat* (Soorah al-Falaq and al-Nas) and blow over himself. When his ailment worsened, I would read over him and wipe with his hands hoping for its blessings.” [36]

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29 Soorah al-Baqarah, verse 255
30 Al-Nasa’i and Ibn Hibban – Saheeh al-Jami’ (6464)
31 Sahih al-Bukhari and Sahih Muslim
32 Reported by Ahmad and al-Nasa’i – Sahih al-Jami’ (6468)
33 Reported by Ahmad from Mu’adh ibn Anas – Sahih al-Jami’ (6472)
34 Reported by al-Hakim and al-Bayhaqi – Sahih al-Jami’ (6470)
35 Reported by al-Bayhaqi from Abu Sa’eed – Sahih al-Jami’ (6471)
36 Al-Bukhari (5017)

And it is reported from Abu Sa'eed al-Khudri (radhiallahu `anhu) that he said: We were travelling once when we settled down and a maid came saying 'The master of this place has been bitten by a snake and our people are absent so is there from amongst you one that can cure?' So a man stood up who we did not see to be a curer, he cured him and he recovered. So they ordered for us thirty sheep and gave us milk to drink. When he returned, we asked him 'Are you an expert in curing or have you cured from beforehand?' He said, 'No, I did not cure except with Umm al-Kitab (i.e. Soorah al-Fatiha).' We said, 'Let's not speak about this until we reach or ask the Prophet (sallallaahu `alayhi wa sallam). When we reached Madinah we mentioned this to the Prophet (sallallaahu `alayhi wa sallam) and he said, *'What made him know that it is a cure (i.e. Soorah al-Fatiha)? Divide it (the sheep) and give me some of it."*[37]

◊ **The Qur'aan is the Banquet of Allaah `azza wa jall**

It is narrated from Ibn Mas'ood (radhiallahu `anhu) that the Prophet (sallallaahu `alayhi wa sallam) said, *"Indeed this Qur'aan is the banquet of Allaah so learn as much as you can from the banquet of Allaah. Indeed this Qur'aan is the strong rope of Allaah and it is the clear guidance and it is a beautiful cure, a protection for those who cling to it and a salvation for those who follow it. Nothing is bent or corrupted except that the Qur'aan rectifies it, nor deviated but that it reprimands them. Its marvels do not fade nor is the sweetness of it decreased by the frequency of those who recite it. So recite it, for indeed Allaah will bestow upon you ten times the single reward for your recitation of each letter. I do not say for Alif, Laam, Meem is a letter but Alif is a letter, Laam is a letter and Meem is a letter."*[38]

◊ **The recitor of Qur'an is a cause for his parents' mercy**

It is reported from Buraydah al-Aslami (radhiallahu `anhu) that he said, "The Messenger of Allah (sallallaahu `alayhi wa sallam) said, *"Whoever recites the Qur'an and learns it and then acts upon it is adorned with a crown of light on the Day of Judgement, its radiance is like the radiance of the sun. His parents are adorned with two jewels that the world could never contain, so they say 'Why have we been adorned as such?' It will be said, 'For what your child has acquired of Qur'an."*[39]

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37 Al-Bukhari (5017)
38 Reported by al-Hakim, declared sahih by al-Albani in al-silsilah al-sahihah (660)
39 Reported by al-Hakim (1/568) he said 'It's authentic on the conditions of Muslim

◊ **The Qur'an and dispelling anxiety**

It is narrated from 'Abdullah ibn Mas'ood (radhiallahu `anhu) that the Messenger of Allah (sallallaahu `alayhi wa sallam) said, "Whoever's anxiety increases, let him say: *'O Allah, I am your slave, the son of your slave and the son of your maid-servant. Your command over me is forever executed and Your decree over is just. I ask you by every name belonging to You which You have named Yourselves with, or revealed in Your Book, or You taught to any of Your creation, or You have preserved in the knowledge of the unseen with You, that You make the Quran the life* [40] *of my heart and the light of my breast, and a departure for my sorrow and a release for my anxiety."* [41]

◊ **The Qur'aan is your soul amongst the people of the heavens**

It is narrated from Abu Sa'eed al-Khudri (radhiallaahu `anhu) that he said, "Have taqwa of Allaah because it is the head of all matters and upon you is Jihaad because it is the monasticism of Islaam and upon you is the remembrance of Allaah and the recitation of Qur'aan as it is your soul amongst the people of the heavens and your mention amongst the people of the earth, and upon you is to remain silent except in the truth as you will then over power the Shaytaan." [42]

Narrated from Jundub that he said, "I advice you with the taqwa of Allaah and I advice you with the Qur'aan for truly it is a light by the dark night and a guidance by the day - act upon it in difficulty and in poverty. If a calamity befalls, sacrifice your wealth instead of your Deen (religion) and if the calamity intensifies, then sacrifice your wealth and your life instead of your Deen for surely the ruined one is he whose religion is ruined and the deprived is he who has been deprived of his Deen. Know that there is no poverty after entering Paradise and no prosperity after entering Hellfire." [43]

◊ **The recitor of Qur'aan is not returned to senile old age**

Narrated from Ibn 'Abbaas (radhiallaahu `anhumaa): "Whoever reads the Qur'aan is not returned to senile old age and that is the meaning of Allaah's Statement, *"Then We reduced him to the lowest of the low, except those who believe…"* - he said 'those that recite the Qur'aan"

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40 Rabee' of my Qalb literally means *'spring of my heart'* because a person's heart finds tranquillity in the spring season compared to other seasons.
41 Reported by Ahmad and al-Hakim and Ibn Hibban with a Hasan chain of narration
42 Nuzhat al-Fudhalaa' (1/248)
43 Nuzhat al-Fudhalaa' (1/258)
44 Al-Targheeb wal-Tarheeb (2/355) al-Mundhari said, It's reported by al-Hakim and he said: Its chain is sahih.

◊ **The Haafidh of Qur'aan is lowered into his grave before others**

Just like Allaah `azza wa jall raised the value of the bearer of Qur'aan in this world and made him the most deserving of leadership amongst the people, He has also raised his rank and value in the Hereafter by making him the most deserving of entering his grave first.

Narrated from Jabir ibn 'Abdullaah (radhiallaahu `anhumaa): The Prophet (sallallaahu `alayhi wa sallam) used to gather together two men from those killed in Uhud in one piece of cloth, then he would say, *"Which one of them knows Qur'aan more?"* If one of them was pointed out to him, he would lower him into the grave first and say, *"I am a witness over them on the Day of Judgement."* He would then order for their burial in their blood and they were not washed nor were they prayed over. [45]

◊ **With the Qur'aan, you'll be saved from the punishment of the grave and enter Paradise**

The Prophet (sallallaahu `alayhi wa sallam) said: *"Soorah Tabaarak prevents the punishment of the grave."*[46] He (sallallaahu `alayhi wa sallam) also said: *"There is a soorah in the Qur'aan of thirty verses, it intercedes for a man until he is forgiven, and it is soorah Tabaarak, Blessed Be He in Whose Hand is the Dominion."*[47] He (sallallaahu `alayhi wa sallam) also said: *"There is a soorah in the Qur'aan not more than thirty verses, it argues on behalf of its companion until it enters him into Paradise – and it is Tabaarak."*[48]

◊ **The Haafidh of Qur'aan is in the Shade of the Throne of the Most Merciful**

In this terrifying place wherein people will stand on the Day of Judgement for fifty thousand years without food, drink or shade… they'll have been gathered all together bare-footed, naked and uncircumcised. The sun will have come near above their heads until it is only a mile from them and the people will drown in their sweat – according to their sins. In this difficult moment, the Prophet (sallallaahu `alayhi wa sallam) informs us of seven noble types of people who will be in the Shade of the Most Merciful. He (sallallaahu `alayhi wa sallam) said, as is in the two Sahihayn: *"Seven will Allaah give shade to on the Day when there'll be no shade except His"* – and he mentioned from amongst them, *"a youth who grew up in the worship of Allaah."*

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45 Al-Bukhari (1343)
46 Reported by Ibn Mardawih from Ibn Mas'ood – Sahih al-Jami' (3643)
47 Reported by Ahmad and al-Tirmidhi from Abu Huraira – Sahih al-Jami' (2091)
48 Reported by al-Tabarani in 'Al-Awsat' from Anas – Sahih al-Jami' (3644)

And what is clearly known here is that this youth who grew up in the worship of Allaah and whose heart is attached to the mosques – he must be one given to reciting the Book of Allaah and memorising His verses.

◊ **The Qur'aan intercedes for its companion on the Day of Judgement**

On this critical Day – the Day of Judgement – a person will search out for someone to intercede for him so he may be saved from the punishment of Hell and enter the Paradise of the Most Merciful, may He be Glorified. Then, there will he find the Qur'aan acting as an intercessor for him, a protector for him in front of Allaah until it takes him by the hand to the gardens of the Most Merciful wherein is what no eye has seen, no ear has heard and has never occurred to the hearts of men.

It is narrated from Jabir (radhiallaahu `anhu) that the Prophet (sallallaahu `alayhi wa sallam) said: *"The Qur'aan is an intercessor that intercedes and a truthful opponent. Whoever puts it in front of him, it leads him to Paradise and whoever casts it behind him, it drags him to Hell."*[49]

And Abu Umaamah al-Baahili (radhiallaahu `anhu) who said: *"I heard the Messenger of Allaah (sallallaahu `alayhi wa sallam) say, "Read the Qur'aan for indeed it will come on the Day of Judgement as an intercessor for its companion."*[50]

And he (sallallaahu `alayhi wa sallam) said: *"Fasting and Qur'aan will intercede for the servant on the Day of Judgement. Fasting will say, 'O Lord, I prevented from him food and desires during the day so let me intercede for him' and the Qur'aan will say, 'O Lord, I prevented from him sleep during the night so let me intercede for him' – so they will both intercede."*[51]

◊ **The Haafidh of Qur'aan will be in the company of the Noble Angels**

At a time when the people of this world boast about their connections with the rich, famous notables, the haafidh of Qur'aan will boast that he'll soon be with the Noble Angels who are chosen by Allaah `azza wa jall and who He has honoured with having the Pure Scriptures in their hands,

"It is in Records held in honour (Al-Lauh Al-Mahfuz). Exalted, purified.
In the hands of scribes (angels)."
"[al-Abasa 13-15]

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49 Reported by Ibn Hibban and al-Bayhaqi – Sahih al-Jami' (4443)
50 Muslim (804)
51 Reported by Ahmad and al-Tabarani – Sahih al-Jami' (3882)

◊ **The Haafidh of Qur'aan ascends through the levels of Paradise**

The Prophet (sallallaahu `alayhi wa sallam) said: *"It will be said to the companion of the Qur'aan when he enters Paradise, 'Read and rise!' and he'll read and rise for every verse a rank until he reads the last thing with him."*[52]

He (sallallaahu `alayhi wa sallam) also said: *"It will be said to the companion of the Qur'aan, 'Read, ascend and recite like you used to recite in the world for surely your abode is at the last verse you used to read."*[53]

The Prophet (sallallaahu `alayhi wa sallam) said: *"The Qur'aan will be brought on the Day of Judgement and it will say, 'O my Lord, clothe him.' So he'll be clothed with the crown of honour. Then it will say, 'Increase him' and he'll be clothed with the garment of honour. Then it will say, 'O my Lord, be pleased with him so that He (Allaah) will be pleased with him and say, 'Read & ascend!' and he'll be increased in one good deed for every verse."*[54]

Ibn Hajr al-Haythami said: 'The matter mentioned is only for the one who memorised it by heart not for the one who reads straight from the mus-haf, because people do not differ in reward when purely reading (from the Book) and they are not differentiated by amount – truly the only thing they are differentiated in, is memorisation and for this reason, their abodes in Paradise are different according to the difference in their memorisation.' [55]

◊ **The state of the Prophet during recitation of the Qur'aan**

It is narrated from 'Abdullah ibn Mas'ood (radhiallaahu `anhu) that he said, *'The Prophet (sallallaahu `alayhi wa sallam) said to me, 'Recite to me.' I said, 'Shall I recite to you when to you it has been revealed?' He said, 'Yes' so I read soorah al-Nisaa until I came to the verse "So how will it be when We bring from every Nation a witness, and We bring you as a witness over them" [al-Nisaa: 41]. He said, 'That is sufficient for you now.' I turned to him and his eyes were flowing with tears."*[56]

It is narrated from `Abdullaah ibn al-Shakheer (radhiallaahu `anhu) that he said *"I came to the Messenger of Allaah (sallallaahu `alayhi wa sallam) whilst he was praying, and in his throat was a sound like the sound of a boiler from all the weeping."*[57] And this was the state of the Messenger of Allaah (sallallaahu `alayhi wa sallam) when he read the Qur'aan whether in *salaah* (prayer) or outside of it.

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52 Reported by Ahmad and Ibn Majah – Sahih al-Jami' (8121)
53 Reported by Ahmad and al-Tirmidhi – Sahih al-Jami' (8122)
54 Reported by al-Tirmidhi and al-Hakim – Sahih al-Jami' (8030)
55 Al-Fatawa al-Hadithiya (156)
56 Al-Bukhari (5050) and Muslim (800)
57 Reported by Abu Dawud – Sahih Sunan Abi Dawud (799)

◊ **The state of the Salaf with the Qur'aan**

It is narrated from `Aa'isha (radhiallaahu `anha) that she said, *"Whenever Abu Bakr read the Qur'aan, he would weep much."* And some of them said, *"in the salaah and outside of it."*[58]

It is also narrated from Asmaa bint Abi Bakr (radhiallaahu `anha): *"None from amongst the salaf used to faint or fall unconscious when reading the Qur'aan, but indeed they used to weep and shiver, then their skin and heart would turn to the Remembrance of Allaah."*[59]

`Abdullaah ibn `Amr ibn al-`Aas said, *"Whoever has gathered the Qur'aan (i.e. memorised it), then he has indeed carried a great matter and Prophethood has been placed between his shoulders except that he is not inspired (with revelation). So it does not befit the carrier of Qur'aan to be angry amongst the angry ones, or be ignorant amongst the ignorant because the Qur'aan lies in his chest."*[60]

◊ **The aspirations of the Salaf in memorising the Qur'aan**

Here are some illuminating examples from the aspirations and striving of the Salaf with regards to memorising of the Qur'aan

It is narrated from Masrooq that he said: `Abdullaah ibn Mas'ood (radhiallaahu `anhu) said, *"By Allah Whom there is no god besides Him, there is no soorah that has been revealed from the Book of Allaah except that I am the most knowledgeable with regards to where it was revealed and no ayah (verse) has been revealed from the Book of Allaah except that I am the most knowledgeable with regards to whom it was revealed about, and if I knew anyone more knowledgeable than me regarding the Book of Allaah (who was within a distance) whereby camels could reach him, I would have ridden to him."*[61]

And 'Amr ibn Salama (radhiallaahu `anhu) used to aspire in pursuing knowledge of the Qur'aan whilst being one of the younger companions. He used to pursue the caravans, questioning them and seeking to recite to them until he surpassed his people, and that made him fit for their leadership. Let us hear from his narration (radhiallaahu `anhu) when he said: *"We were once present and the caravans were passing us by, returning from the Messenger of Allaah (sallallaahu `alayhi wa sallam), so I would go closer to them and listen until I would*

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58 Ibn Atheer in 'Jami' al-Usool (2/466)
59 Tafseer Al-Baghawi (7/238)
60 Narrated by Al-Hakim and it was declared sahih by al-Dhahabi
61 Al-Bukhari (5002)

memorise (some) Qur'aan. The people were waiting for the Conquest of Makkah to openly declare their Islam (submission), so when it was conquered, a man would come to him (the Prophet) and say 'O Messenger of Allah, I am a delegate from such-and-such tribe, I have come to you to declare their Islam'. So my father went to declare the Islam of his people and returned to them saying 'The Messenger of Allah (sallallaahu `alayhi wa sallam) said 'Bring forth the most knowledgeable of you in Qur'aan.' They looked around and I was in a large house full of people but they did not find in it anyone possessing more Qur'aan than me. So they put me forth whilst I was (still) a young boy."[62]

The youth today asks around when he can see such example as this. Indeed, this young Sahabi (radhiallaahu `anhu) aspired and pursued the study and memorisation of Qur'aan and it was not decreed for him what has been decreed for us today of means and opportunities, for he did not have available to him a tahfeedh al-Qur'aan class nor did he have a private teacher, indeed the Qur'aan was not even compiled into a mus-haf from which he could read and memorise from – and despite all that, he reached this objective (radhiallaahu `anhu).

We can also witness true aspiration in Zaid ibn Thabit (radhiallahu `anhu) when his people came to the Prophet (sallallaahu `alayhi wa sallam) whilst they were proud of what their companion (Zaid) had attained. He speaks of that and says that his people said to the Prophet (sallallaahu `alayhi wa sallam): 'This is a young boy from Banu al-Najjar and he has with him over 10 chapters from what Allah has revealed to you.' So the Prophet (sallallaahu `alayhi wa sallam) became amazed at that and said, 'O Zaid, learn for me the writings of the Jew; for by Allah I do not feel safe from their writings.' Zaid said, 'So I learnt their language and writings within 15 nights until I mastered it. I used to read to him whatever they wrote to him and answer for him whenever he wished to reply.' [63]

Another one (of these young youth) who was just over the age of 10 was al-Baraa ibn 'Azib (radhiallahu `anhu) says, 'The Messenger of Allah (sallallaahu `alayhi wa sallam) had not reached us until I read (many) chapters from the *Mufassal*.' [64]

And 'Ali ibn Hibatullah al-Jumayzi memorised the Qur'aan by the age of 10. [65]

Majdudeen Abu al-Barakat Ibn Taymiyyah memorised the Qur'aan and attained knowledge from his uncle al-Khatib Fakhrudeen, then travelled in the companionship of his cousin Sayfudeen whilst still a teenager. [66]

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62 Narrated by Ahmad (5/30) - 19821
63 Al-Bukhari reported it ta'leeq, and Ahmad (5/186) / (21108)
64 Tabaqat Ibn Sa'd (4/271)
65 Ma'rifat al-Qurraa al-Kibar (2/651)
66 Ma'rifat al-Qurraa al-Kibar (2/653)

Zaid ibn al-Hasan Tajudeen al-Kindi recited the Qur'aan to Abu Muhammad Subt al-Khiyat whilst he was about 7 years old which is very rare – as al-Dhahabi says – and rarer than it, is that he recited in all 10 qira'aat (variants) by the age of 10! [67]

◊ The Times in which much Quranic Recitation is preferred

Imam al-Nawawi (rahimahullah) says,

"The best of recitations is that which is done in the prayer, as for what is outside of the prayer then the best is reciting by night – and the last part of the night is better than the first. Recitation between al-Maghrib and al-'Isha is mustahabb (recommended). As for recitation during the day, then the best thereof is to recite after the morning prayer although there is no dislike in reciting at any time or reciting during the times when nafl prayer (superogatory) is impermissible. [68]

From the Sunnah is to increase one's devotion to reciting during the month of Ramadhan, and especially the last 10 nights which are more virtuous, as well as the nights of *Witr* (odd nights) which is strongly recommended. Also from that (the preferred times) is the first 10 days of Dhul-Hijjah and the day of 'Arafah. [69]

◊ Precious advice to the People of Qur'aan

How beautiful if the advice of Imam al-Aajri in his book Akhlaq Ahl al-Qur'aan – and this is a book which the one memorising Qur'aan can never abandon reading or studying. This book contains lengthy advice which I have taken a portion from. He (the author) says,

"The first thing that he (the student of Qur'an) must do is utilise the taqwa of Allah in secrecy and in openness by developing wara' (piety) in his eating and drinking, in his sense of dress and in his home, with insight of his era and the fasaad (sins and evil) of his people so that he is cautious against them with regards to his Deen. He is highly devoted over his state of affairs and deeply concerned with correcting what has become corrupt in his matters. He guards his tongue and yet is distinguished by his speech."

And from the advice is also the following:

"If he studies the Qur'aan then he does so with complete understanding and intellect. What concerns him is fully comprehending that which Allah has made mandatory on him to follow

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67 Siyar A'lam al-Nubalaa' (22/41)
68 Adhkar al-Nawawia (146)
69 Al-Tibyan fi Adaab Hamalat al-Qur'aan (pg. 14)

and adhere to, and desisting from what He `azza wa jall has forbid him from. His concern is not 'when will I finish the Qur'aan?' But rather his deep concern is 'when will I be fully content with Allah and independent of other than Him?' 'When will I be from the *Muttaqeen*? When will I be from the *Muhsineen*? When will I be from the *Mutawakkileen* (relying only on Allah)? When will I be from the *Khashi'een* (humbled to Allah)? When will I be from the *Sabireen* (patient)? When will I be from the *Sadiqeen* (truthful)? When will I be from the *Kha'ifeen* (fearful)? When will I be from the *Raajeen* (hopeful)? When will I become ascetic in this world? When will I yearn for the Hereafter? When will I repent from sins? When will I recognise the successive blessings of Allah? When will I thank Him for it? When will I deeply understand the public address from Allah (i.e. this Qur'aan)? When will I sincerely comprehend what I'm reciting? When will I overcome my soul's desires? When will I strive for Allah with a true striving? When will I guard my tongue? When will I lower my gaze? When will I protect my chastity and when will I have *hayaa'* (modesty/shyness) of Allah with a true and honest hayaa'? [70]

Fudhayl ibn 'Iyaadh (rahimahullah) is also reported to say,

"It is not for the carrier of Qur'aan to have a need of anyone from the creation but it should be such that the creation has a need of him. The carrier of Qur'aan is the carrier of the Flag of Islam, it does not befit him that he should indulge in nonsense speech with those who do so, nor should he be so forgetful with those who forget nor should he waste time in play with those who waste time in play." [71]

Abu Musa al-Ash'ari (radhiallahu `anhu) gathered all those who had recited (memorised) Qur'aan – and they numbered near to three hundred –he then began to exalt the Qur'aan, saying:

"Indeed this Qur'aan is enough of a store and reserve for you, and yet it is enough of a burden over you. So follow the Qur'aan and do not make the Qur'aan follow you. Surely whoever follows the Qur'aan, it leads him to the gardens of Paradise and whoever makes the Qur'aan follow him, it drives him by the neck and hurls him into the Fire." [72]

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70 Akhlaq Ahl al-Qur'an (pg. 79)
71 Reported by al-Aajuri (37) and Abu Nu'aym (8/92)
72 Al-Darimi (3328) and al-Aajuri in Fadha'il al-Qur'an (pg. 3)

◊ If only we did that which the Jinn have done

Allah Ta'aala says:

"And remember when We sent towards you, a group of the jinns, listening to the Quran, when they stood in the presence thereof, they said: "Listen in silence!" And when it was finished, they returned to their people, as warners. They said: "O our people! Verily! We have heard a Book sent down after Musa, confirming what came before it, it guides to the truth and to a Straight Path. O our people! Respond to Allah's Caller and believe in him. He (Allah) will forgive you of your sins, and will save you from a painful torment."

[al-Ahqaf: 29-31]

This is Allah, *al-Haqq* (jall wa 'alaa) informing us about a group from amongst the Jinn who listened to the Qur'aan, believed in it and then returned to their people in order to call them to the worship of Allah `azza wa jall and follow the Messenger of Allah (sallallahu `alayhi wa sallam)… So have we carried out what the Jinn have carried out, of bearing the trust of Da'wah and calling the people to the worship of Allah `azza wa jall? For that is surely our duty for which Allah has created us for: That we worship Allah and that we call the Universe in its entirety to His worship… as Rab'i ibn 'Aamir said to Rustum (commander of the Persian Army) when he asked him: 'Who are you and what has brought you here?' Rab'i said: 'We are a people whom Allah has sent out to take the slaves out from the worship of slaves to the worship of the Lord of slaves, from the tyranny of religions to the justice of Islam and from the narrowness of this world to the vastness of the world and the Hereafter.'

◊ The Qur'aan is not taken from the Mushaf alone nor is Knowledge taken from the Pages

From the most precious of advice which I'd like to give to every Muslim brother and sister is that whoever wishes to gain perfection in Qur'an, then he/she must recite it to a Shaykh who is *haafidh* (memorised the Qur'aan) and has *itqaan* (perfection in recitation) – and likewise for the sisters to recite to a woman *haafidha* with *itqaan*. We should never be totally dependent on merely reciting from the Mushaf, and this is why Jibreel ('alayhi-salaam) used to come to the Prophet (s) to teach him the Qur'aan. So let us strive with our utmost to attain an *Ijazah* and *isnad* (chain of narration) for it is a Sunnah given by the *Salaf* (predecessors) to the *khalaf* (those that came after them) as inheritance, and *isnad* is from the specialties of this Ummah.

◊ A Moment with the Soul

Dear brother, dear sister… have any of you had a sincere moment with your soul to ask it: 'Why am I memorising the Qur'aan? Is it to make people know that I have memorised the Qur'aan? Or is it to gain a high status with the people? Let us instead strive to make this deed sincere, seeking only the Face of Allah `azza wa jall.

Iyaas ibn ‘Aamir said, “Ali ibn Abi Talib (radhiallahu `anhu) took my hand and said, ‘Indeed if you remain, (you will see) the Qur’aan will be read in 3 sorts: One group will read it for the sake of Allah, another for the sake of argumentation and another for the sake of this Dunya, and whoever seeks (these things) by the Qur’aan, will only attain it.” [73]

◊ **Signs of Abandoning the Qur’aan**

Abandoning and deserting the Qur’aan has many signs, some of which are:

- Abandoning the recitation of Qur’aan

- Forgetting the Qur’aan after memorising it
  - and to this meaning does the (following) verse allude to:

"But whosoever turns away from My Reminder, verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection. He will say: "O my Lord! Why have you raised me up blind, while I had sight (before)." Allah) will say: "Like this, Our Ayat came unto you, but you disregarded them, and so this Day, you will be neglected.”
[Ta ha: 124-126]

- Turning away from the Qur’aan and speaking ill about it
  – Allah, al-Haqq (jall wa ‘alaa) informs us in truth of what the disbelievers said:

“And those who disbelieve say: "Listen not to this Quran, and make noise in the midst of it that you may overcome."
[Fussilat: 26]

- Lying about it
  – and this is the act of the disbelievers about whom it is narrated:

“And the Messenger will say: "O my Lord! Verily, my people deserted this Quran”
[al-Furqan: 30]

Imam al-Qurtubi said “i.e. they lied about it saying that it is magic or poetry.” [74]

73 Al-Darimi (3329) and al-Aajuri (25)
74 Tafseer al-Qurtubi (13/20)

- Abandonment of acting upon the Qur'aan
  - Indeed Allah has criticised those who have knowledge but do not act upon it and those who say what they do not do, He Ta'aala said:

"O you who believe! Why do you say that which you do not do?
Most hateful it is with Allah that you say that which you do not do."
[al-Saff: 2-3]

And the Prophet (sallallaahu `alayhi wa sallam) said – as is in the Sahihayn – *"A man will be brought on the Day of Judgement and he will be thrown into the Hellfire. His bowels will gush forth and so he circles around Hellfire with it just like the donkey circles around its mill. The people of Hell will encircle him and say, "O so and so! What has happened to you? Did you not used to command us with doing good and forbid us from all wrong?" He will say, "Indeed. I used to command you with good but I would not do it myself and I used to forbid you from evil but I would do it myself."*

◊ **Types of Qur'aan Abandonment**

Abandoning the Qur'aan comes in different types, one which is: abandoning listening to it, believing in it and being attentive towards it. The second type is abandoning acting upon it, halting at its *halal* and *haraam* (permissible & forbidden), and believing in it when reading it. The third type is abandoning resorting to it as judgement in the principles of religion and in its branches, thinking that it does not bring certainty of truth, that its proofs are only in words and phrases and that it does not lead one to attain concrete knowledge. The fourth type is abandoning its contemplation, understanding it and knowing what Allah means by it. The fifth is abandoning seeking a cure by it for all the diseases of the heart, so that such a person seeks a cure from other than it and he abandons seeking a cure from it. All this comes into the statement of the Allah Ta'aala: *"And the Messenger will say: "O my Lord! Verily, my people deserted this Quran"* [al-Furqan: 30] Even though it may be the case that some abandonment is less severe than others. The sixth abandonment is to feel some doubt and constraint towards it in the heart, one time doubt at its revelation and another time that it is wholly from Allah. [75]

◊ **Consequences of Abandoning the Qur'aan**

If the hearts are not enveloped with the Qur'aan, then the *shayateen* (devils) take residence in them. This is due to the fact that abandoning the Qur'aan weakens belief and faith in Allah `azza wa jall and causes the heart to become empty.

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75 Fawa'id – Imam Ibn al-Qayyim (pg. 107-108)

It is narrated that Mu'adh ibn Jabal said, "The Qur'aan will become worn out in the hearts of a people just like a garment becomes worn out and is ruined, they will read it but they shall feel no desire towards it nor any sweetness. They are but wolves in sheep's clothing, their deeds are in greed without any fear (of Allah). If they fall short they say 'We shall attain' and if they fall into sin they say 'We shall be forgiven, we do not associate partners with Allah.' [76]

And it is also reported from Abu Sa'eed al-Khudri (radhiallahu `anhu) that he said, "There will be a people to come after some time, who have abandoned prayer and followed their desires – they will meet evil (consequences). Then there will be a group after them who'll read the Qur'aan but it will not pass their throats, and the Qur'aan will be read by three: a believer, a hypocrite and a wrong-doer. The hypocrite is a disbeliever in it, the wrong-doer consumes by it but the believer acts upon it." [77]

Zadhan said, "Whoever recites the Qur'aan in order to gain (worldly benefit) from the people with it, comes on the Day of Judgement with his face being all bones, devoid of any meat." [78]

◊ **They are those who do not realise the value of the Qur'aan**

"O people of Qur'aan, do you think that those people who have reduced the Qur'aan to mere recital at funerals, birthdays and innovated matters, do you think that they truly realise the value and power of the Qur'aan? What about others who have taken the memorisation of it as an opportunity to earn and trade in business, taking huge sums of money in recording and recitation? And yet others who have taken it as an opportunity to gain leadership amongst the high-ranking people in their society, such that they humiliate themselves in gatherings where the Name of Allah is mentioned only a little, seeing and hearing things that clearly diminish (the status) of the Book of Allah. And to add to that, they neither stir a silent one nor do they induce any sense of *gheerah* (love and protection over the Qur'aan). Also, what about those who work with ruqyah (Islamic cure) just so they can take advantage over the needs of the ill and their state of weakness in order to gain wealth and fame… and many others apart from them – do you think that they realise the value and power of the Qur'aan?

I seek Allah's protection for you, O people of Qur'aan – humble yourselves and take up the place of residence which Allah has given you instead of these near desires and wishes." [79]

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76 Al-Darimi (3346)
77 Akhlaq Ahl al-Qur'an (106)
78 Reported by abu Nu'aym (4/199)
79 Hifdh al-Qur'an al-Kareem – Muhammad 'Abdullah al-Duwaysh (pg. 53)

Causes that aid in the memorisation of the Qur'aan

As for the causes and reasons that aid one in memorising Qur'an, then there are many but I shall briefly mention the most importance ones here:

- **1 – Establishing the Tawheed of Allaah (`azza wa jall)**

Whoever establishes the tawheed of Allaah, then He opens for him all doors of goodness – & the greatest of those doors is Hifdh al-Qur'aan. That is because tawheed is the foundation of all principles because of which Allaah created the heavens and the earth, revealed the Scriptures, sent the Messengers and made people on the Day of Judgement into 2 parties – a party in Paradise and a party in Hellfire.

- **2 – Sincerity in Intention**

Indeed actions are by intentions… every deed without a good intention is like a bird without a head, so it is upon whoever wants to memorise the Book of Allaah `azza wa jall, to purify their heart from evil and make his intention sincerely for the Lord of the heavens and the earth, so that he may open up for him all the doors to goodness and ease for him the memorisation of the Noble Verses.

The first that will be devoured by the Hellfire on the Day of Judgement

Indeed the Prophet (sallallaahu `alayhi wa sallam) has informed us of the punishment awaiting the one who did not have sincerity and intend by his hifdh the Face of Allah ta'aala, but rather he wished for *riyaa'* (to show off) and *sum'ah* (to spread his mention among the people). He (sallallaahu `alayhi wa sallam) said – as is in the Sahihayn – *"Indeed, the first of the people to be judged on the Day of Judgement is – and he mentioned from amongst them – a man who studied knowledge, taught it and recited Qur'an. He (Allah) will bring him and make him recognise His blessings and say, 'What have you done with it?' He will say, 'I learnt knowledge, taught it and I recited Qur'an for your Sake.' He (Allah) will say, "You have lied. Rather you learnt knowledge so it can be said that you're a scholar and you recited Qur'an so it can be said that you're a recitor and indeed it was said.' Then he'll be ordered away with his face on the ground until he is cast into the Fire.*

◊ **3 – Du'aa**

Du'aa is from the greatest causes that will aid you in memorisation because as the beloved, the chosen one (sallallaahu `alayhi wa sallam) has said, *"Du'aa is worship."*[80] The Prophet (sallallaahu `alayhi wa sallam) ordered us to have *yaqeen* (certainty) that the du'aa will be answered. He said, *"Call unto Allaah in certainty and know that Allaah does not answer the heedless and inattentive heart."*[81]

So increase in du'aa – that Allaah `azza wa jall makes you from the people of Qur'aan, because as it is said, 'whoever persists knocking at the door, it's bound to open for him.'

◊ **4 - Seeking Forgiveness**

A person forgets all that he has memorised due to his sins and for that reason he should increase in istighfaar (seeking forgiveness). Ibn Mas'ood (radhiallaahu `anhu) said, 'I reckon a man forgets knowledge that he has learnt due to a sin that he has earned.' And if a mas'ala (matter) became ambiguous for Imaam Abu Hanifah (rahimahullaah), he would say to his companions, 'This is not except due to a sin I have commited' and he would seek forgiveness and perhaps even pray, then the mas'ala would become clear to him.

◊ **5 - Cleansing of the soul from bad akhlaaq**

Learning the Qur'aan is worship of the heart, prayer in secret and drawing closer to Allaah `azza wa jall, and just like the fact that the prayer is not valid except with outward *tahaarah* (purity) of the body, clothes and place of prayer… the inner acts of worship - of the heart - are not valid except with the purification of the heart from hypocrisy, deception, filth, malice and envy, enmity and hatred - and those are the impurities of the heart, soul and inner being. The Noble Qur'aan is like a crop/plantation, it does not grow except in good, fertile soil. As for land that is salty or deprived, then no produce will come forth and if some things do come out, then they will not grow and if they do grow, they will not produce fruit and even if they do produce fruit, it will not be of good quality. So the Qur'aan will not grow or produce fruit except in a good, pure and righteous heart. Due to this, it is incumbant upon the student of Qur'aan that he should be clean and pure from these bad characteristics and adorn himself with good, honourable and generous characteristics like truthfulness, honesty, sincerity, and in a nutshell, all that faith requires.

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80 Reported by Ahmad and al-Tirmidhi – Sahih al-Jami' (3407)
81 Reported by al-Tirmidhi and al-Hakim from Abu Huraira – Sahih al-Jami' (245)

◊ **6 - That he intends to adorn his heart and clean his soul by his learning**

It is incumbant upon the student of Qur'aan that he intends by his learning to adorn his heart, clean his soul, purify his inner being and that he intends to draw closer to Allaah, ascend to be with the Noble Angels and join the rows of the Angels, as Umm al-Mu'mineen, 'Aisha (radhiallaahu `anhaa) informed us of that when she said, "The Messenger of Allaah (sallallaahu `alayhi wa sallam) said, *"Verily the one who recites the Qur'an beautifully, smoothly, and precisely, he will be in the company of the noble and obedient angels."* And we all know that the Angels descended to listen to Usaid ibn Hudhayr [82]

◊ **7 - Dedicating a specific time for Hifdh**

From the things that will aid you in the memorisation of Qur'aan is that you dedicate a specific time towards hifdh and you inform your brothers/sisters that you will be busy during this time so that no-one can preoccupy you from your hifdh.

◊ **8 – Have a companion to assist you in continuing the hifdh**

It is upon you to choose a righteous companion to help you in memorising the Qur'aan and create an honourable competition in hifdh between you and him until your goals reach a high rank and you start to feel that there is someone competing and preceding you in this good act.

◊ **9 – Do not become over preoccupied with memorisation that it leads you away from recitation**

Be weary that memorisation does not keep you busy from actually reciting from the *mushaf* (Qur'an) because recitation is the fuel for hifdh. Looking into the *mushaf* confirms the correctness of your hifdh for you and allows you to read the Qur'an with contemplation and thought until your heart and limbs live with every verse.

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82 Samat Talib Halaqat al-Qur'an by Ramadhan Muhammad Hasan al-Samdisi (pg. 23-25)

◊ **10 – Salah al-Haajah**

I advice you to pray 2 units of 'Salah al-Haajah' (prayer of need) wherein you ask Allah for aid, precision and sincerity. Oh and how delightful it would be were you to also pray Salah al-Tawbah (prayer of Repentance) so that your sins do not come in between you and memorising the Book of Allah.

◊ **11 – Reading the Tafseer (explanation) of the verses you wish to memorise**

From the things which assist you in hifdh is that you read the *tafseer* (exegesis) of the verses that you want to memorise because understanding its meaning will give concrete to it in the mind.

◊ **12 – Gradual progression in hifdh**

You must have gradual progression in hifdh al-Qur'aan, and not to hasten in memorisation until you are able to do so – so do not burden your soul with more than it can take. Rather you must choose a portion which you are able to memorise every day and do not go over that limit.

◊ **13 – Adhere to a proficient Shaykh with whom you memorise**

This is an extremely important matter, so that you can memorise Qur'aan without mistakes. Were you to memorise the Qur'an on your own then perhaps you might err in the recitation of some verses and were you to memorise it like that (with those mistakes), then it's difficult to correct them.

◊ **14 – Adhering to one mushaf (copy of the Qur'aan)**

From the things that will aid you in hifdh is sticking to one specific copy of the Qur'an that you read and memorise from until you remember the position of the verses and chapters.

◊ **15 – Persisting in the *Adhkar* (supplications)**

Also from the aiding causes in hifdh is that you persist in the morning and evening *adhkar* and that you read the supplications that Allah has made a cause to protect you from the plots of the *shaytan* (devil) for example: when the Prophet (sallallaahu `alayhi wa sallam) would enter the mosque, he's say, *'I seek refuge in Allah the Most Great in His Noble Face and lasting authority from the wretched shaytan.'* And he said, *'If he says that, then he'll be*

protected for the rest of the day.'[83] i.e. whoever says that, Allah will protect him from the shaytan for the entire day.

◊ **16 – Pray with what you have memorised**

It is upon you to strive with your utmost to pray the *sunan* and *nawafil* (superogatory) prayers with what you've memorised on that day and what a delight it would be were you to also pray the mandatory prayers with it, so that you can give ground to your hifdh.

◊ **17 – Qiyam al-Lail (the Night Prayer)**

The night prayer, particularly in the last third of the night, is at a blessed time wherein Allah `azza wa jall, descends to the lower heaven in a manner befitting His Majesty and He calls to His slaves – as is reported in the Sahihayn – *'Who will call upon Me so I can answer him? Who will ask Me so I can give him? Who will seek My forgiveness so I can forgive him?'*

So ask your Lord, `azza wa jall, to forgive your sins and to honour you with memorisation of His Book.

◊ **18 – Do not prioritise anything over the Qur'an**

If you embark on seeking knowledge, start first of all by reviewing the portion of Qur'an which you've memorised, then after that, busy yourself with the rest of the sciences so that you do not prioritise the sciences of the *Deen* (Islam) over the most noble of sciences which is the sciences of the Qur'an.

◊ **19 – Penalise yourself for shortcomings**

If you fall short from your memorisation or daily recitation of Qur'an, then penalise yourself with something from the *mubahaat* (permissible) for example by fasting, night prayer and charity.

83 Reported by Abu Dawud from Ibn 'Amr – Sahih al-Jami' (4715)

◊ **20 – Do not start memorisation except after learning the rules of recitation**

Never embark on memorisation of the Qur'an until you have proficiency in recitation and perfection in the rules of *tajweed* (art of recitation) so that when you do memorise, your memorisation will be free from mistakes.

◊ **21 – Know that hifdh al-Qur'an is the first step to seeking knowledge**

A Muslim can never attain knowledge of any science from the sciences of the Shari'ah without Qur'an, for the Qur'an opens up for you the doors to knowledge – indeed it opens up for you the doors to all goodness in this world and the Next.

◊ **22 – Beware of arrogance and deception**

Arrogance and deception will at times come upon the heart of the slave when he memorises the Qur'an, and this is the beginning of failure so beware dear brothers and sisters from arrogance and delusion, and strive to attain the blessing of humbleness for the Prophet (sallallaahu `alayhi wa sallam) has informed us that *'Whoever humbles themselves to Allah, then Allah will raise him.'*[84]

'Allamah al-Manawi said, 'Truly, knowledge is not attained except through humbleness and through listening. Humbleness of a student to his teacher is an honour, humility to him is a mark of respect and lowering of a student to his teacher brings pride and glory.' And al-Habr – i.e. the Imam – 'Abdullah ibn 'Abbas (radhiallahu `anhuma) with his honourable link to the Messenger (sallallaahu `alayhi wa sallam) took hold of Zaid ibn Thabit's riding animal and said, 'Thus we were commanded to treat our scholars.' So Zaid kissed the hand of Ibn 'Abbas and said, 'Thus we were commanded to treat the household of our Prophet.'

Al-Sulaymi said, 'No-one used to approach Ibn Musayyib to ask him a question until they sought his permission just as they'd seek the ruler's permission.

Al-Shafi'i said, 'I used to turn the pages gently in front of Imam Malik so that he wouldn't hear it shuffling.' And Rabee' (student of Imam al-Shafi'i) said, 'By Allah, I never attempted to drink water whilst al-Shafi'i was looking.' [85]

84 Reported by Abu Nu'aym in al-Hilyah – Sahih al-Jami' (6162)
85 Faydh al-Qadeer by al-Manawi (3/253)

◊ 23 – Preserving *wudhu* (ablution) with *Ihsan*

What is meant that *Ihsan* here is following the guidance of the Prophet (sallallaahu `alayhi wa sallam) in wudhu.

It is narrated from a companion of the Prophet (sallallaahu `alayhi wa sallam) that the Messenger of Allah (sallallaahu `alayhi wa sallam) lead the morning prayer and read in it Soorah al-Roum but he hesitated. So when finished, he said *'The Qur'an becomes obscure to us because a people from amongst you pray with us but they have not perfected ablution. So whoever attempts to pray with us, let him perfect his ablution.'*[86]

Al-Hafidh Ibn Kathir (rahimahullah) said after mentioning this at the end of tafseer Soorah al-Roum: 'This has a good chain (of narration) and a good matn (text), and it contains an amazing secret and remarkable news – that is, the Messenger (sallallaahu `alayhi wa sallam) felt the lack of proper *wudhu* of whoever prayed behind him, and this indicates that there is a link between the prayer of the Imam and the prayer of the *ma'moom* (congregation).'

◊ 24 – Strive to attain a good end

Indeed, whoever dies upon something is only raised upon it, and this should make strive hard to live with the verses of the Qur'an with your heart, tongue and limbs so that you may die upon that and be raised with the people of the Qur'an who are the people of Allah and His Specialties.

◊ 25 – Envision the delights of Paradise and the Punishment of the Hellfire

If you knew that the Qur'an is a cause for your salvation from the punishment of the grave and a cause for your salvation from the punishment of the Hellfire… rather if you knew that on the Day of Judgment you will rise and ascend through the ranks of Paradise with the Qur'an, then this should urge you to memorise the Qur'an from start to finish so that you may reach the highest levels of Paradise. May Allah make us and you from the people of Qur'an.

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86 Reported by Ahmad and al-Nasa'i with a good chain of narration – as clarified by al-Arna'out

Learn the Qur'an before it's lifted from the Pages and the Hearts

Beloved brothers and sisters,

Strive and endeavour to memorise the Book of Allah `azza wa jall before there comes upon you the day which the Messenger, the truthful (sallallaahu `alayhi wa sallam) has informed us of and that is the day when the Qur'an will be lifted from the pages and the hearts.

The Messenger of Allah (sallallaahu `alayhi wa sallam) said, *"Islam will wear away just as a piece of garment wears away until it will be unknown what fasting is, what prayer is, what the religious rites are and what charity is. And the Book of Allah will be lifted overnight, no verse of it will remain on the earth and there shall remain groups of people, old aged men saying, 'We found our fathers upon this statement: La ilaha illa Allah (There is no god but Allah), so we too say it.'* Silah said to him (i.e. Hudhayfah), 'What will 'La ilaha illa Allah' do for them when they don't know what fasting, prayer, rites and charity is?' Hudhayfah turned away from him, so he repeated it three times, each time Hudhayfah would turn away from him. Then on the third, he turned to him and said three times, 'O Silah! It will save them from the Hellfire!" [87]

And 'Abdullah ibn Mas'ood (radhiallahu `anhu) said, 'Surely the Qur'an will be taken away from amongst you, taken away in one night so it will be removed from the hearts of Men such that there shall remain nothing of it on the earth.' [88]

Ibn Taymiyyah (rahimahullah) said, 'It will be lifted near the End of Time, removed from the Pages so there'll be neither a word left in the hearts nor a letter left in the Books.' [89]

I ask Allah,`azza wa jall, to bless us with Hifdh al-Qur'an and for us to act upon what is in it. I ask that He raises our rank in Paradise by the Qur'an, grants us the companionship of the leader of Mankind (sallallaahu `alayhi wa sallam) and that He blesses us with seeing His Noble Face, indeed He has all the power to do that.

And may the peace and blessings of Allah be upon our Prophet Muhammad, his family and his companions.

Authored by one in dire need of his Lord's Mercy,
Mahmood al-Misri
(Abu 'Ammar)

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87 Reported by Ibn Majah and al-Hakim from Hudhayfah – Sahih al-Jami' (8077)
88 Reported by al-Tabarani and Ibn Hajr said: Its chain is authentic but it's mawqoof (Fath al-Bari 13/16)
89 Majmoo' Fatawa Ibn Taymiyyah (3/198-199)